

NORTH AFRICA

THE MONTHLY RECORD OF THE NORTH AFRICA MISSION.

*"Then said Jesus ... as my Father hath sent Me
even so send I you JOHN XX 21"*

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*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission—

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THE NORTH AFRICA MISSION.

LIST OF DONATIONS from SEPTEMBER 1st to 30th, 1913.

GENERAL FUND.			1913.	No. of	Amount.	1913.	No. of	Amount.	No. of	Amount.	
1913.	No. of	Amount.	Sept.	Receipt,	£ s. d.	Sept.	Receipt,	£ s. d.	Receipt.	£ s. d.	
Sept.	Receipt.	£ s. d.									
				Brought forward	70 7 0		Brought forward	42 11 9		Brought forward	4 16 0
1	{ Keswick Convention A Friend }	11 6 26		{ Railway Mission, Gloucester }	10 0	25	283	1 0 0	90	1 0 0
4	6 3	10 0 0		659	5 0	26	{ St. Aubyn's Hall, Upper Norwood }	1 12 0	1	1 0 0
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	5	1 0 0		1	1 15 0	27	6	1 0 0	3	1 0 0
	7	10 0 0		{ Y.W.C.A., Gloucester }	6 6		7	1 0 0	4	2 6 0
	8	10 0 0		{ Emmanuel Church, Malvern }	11 11		8	1 0 0	5	3 6 0
	30	2 0 0		4	2 0	30	9	5 0 0	6	5 0 0
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11	3	1 0 0		{ Gloucester }	1 10 0		1	16 5 0		Previously ackgd.	113 12 6
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	{ Readers of "The Christian" }	16 15 0									
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15	4	10 0 0	1913.	No. of	Amount.	SUMMARY.					
16	{ Highgate Rd. Chapel }	10 0	Sept.	Receipt.	£ s. d.	September.					
	{ Highgate Rd. Chapel }	8 3 10		268	5 0	General Fund .. £97 6 9					
17	7	8 6		9	2 10 0	Designated Fund .. 129 11 7					
18	Kirn	1 17 8		70	6 12 0	£226 18 4					
19	9	18 0		1	14 6	TOTALS, January 1st to September 30th, 1913.					
22	5	10 0	13	2	3 0	General Fund .. £2,665 14 6					
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	2	2 6 17		4	2 6	£5,214 14 2					
	3	5 0 19		6	2 6	DETAILS OF DUBLIN AUXILIARY.					
	22	2 0		7	7 7	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glengearry. Designated Receipt No. 202.					
	{ Young Men's B.C., Gloucester }	10 0		8	5 5 0	No. of Receipt. Amount. £ s. d.					
24	3	1 1 0		9	1 0 0	86 10 0					
25	0	2 0 0		80	2 0 0	7 5 0					
27	7	1 0 0	25	{ Watville St. Chapel, Handsworth }	15 0 0	8 1 1 0					
				2	5 0 0	9 3 0 0					
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						£21 15 11					

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I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

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One of the City Gates, Fez, Morocco.

[From a Postcard.]

The Missionary's Exemplar.

"Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."—JOHN IV. 34.

Notes of an Address at the N.A.M. Annual Meeting by Pastor W. Fuller Gooch.

OUR Lord was the Model Missionary—not a model missionary, but *the* Model Missionary. During the time of His sojourn upon earth He seems to have delighted to dwell upon the thought that He was the Sent One, the Sent One of the Father, sent with a message, sent on an errand, sent for a purpose; and the whole of His three and a half years' ministry amongst the Jews was to fulfil the commission which, as the Sent One, He felt God had given Him. We shall never take the part in mission work that all of us ought to be taking until we "consider" Christ, the Model Missionary, and get more of the motive and the spirit which dwelt so fully in Him.

Let us consider how the Lord's large-heartedness shines out in the paragraph we are studying. He was looking out after souls at this time. He was in Samaria, among the Samaritans who were outside the actual sphere of His earthly ministry prior to His death and resurrection. Although He loved the Jew with a tenderness that no language could express, His large heart was always looking beyond the Jew. When He saw that one soul, the woman at the well, coming to Him, and, through Him, coming to the Father, He regarded that one soul as a seed out of which would spring a glorious harvest: just as when the Greeks who came to the feast said, "We would see Jesus," in a moment His thoughts went out to the Gentile world, and He seemed to see the great result of His hour of suffering in the promise of those few Greeks which told of the multitudes afterward who through Him should be saved and redeemed. We want more of this large-heartedness. We want not only to take in our own little work, and be encouraged when God condescends to put a seal there, but we want to take such a seal as an earnest of the vast harvest which must come out

of the seed-sowing of the Gospel. There would be no empty missionary exchequers if the Christian Church was alive to the value of souls, and if, instead of yielding to the modern craze for making light of sin and the danger which comes from it, we just estimated sin and the consequences of it according to Christ's teaching.

Our beloved friends who have been speaking to us this afternoon have not very much to cheer them in the externals of their sphere and their work, and yet I rejoice that they have more than I thought they had. But, whatever the earthly encouragements may be, the grandest is in the future, when the Lord of the harvest will look at each faithful servant, and honour and reward him or her, and when He will be glorified by the multitudes of precious souls who, as the result of their labours, will be gathered in. Oh! we should not be discouraged or disheartened, as we often are, if we took the Master's outlook and accepted the toils of the present and the trials of the present with joy, looking "not at the things that are seen, but at the things that are not seen."

We notice that our Lord in the passage before us does not say "*My*" work (though it was His work), but "*My* meat and *My* drink is . . . to finish *His* work." We often get looking at the work given us to do, and we call it our work; and it is because we call it our work, and get somehow to think it is our work and that it is dependent upon us, that we so often fail. No one here who is working for Christ is working his or her own work. It is God's work you are doing. The seed you sow He creates and provides. The appointment of you to the sphere where you sow is not that of the North Africa Mission or any other Missionary Society. The programme for your work, the processes involved in the success of it—they are not yours, they are His. When the farmer sows his seed, and it falls into the good ground, and the seed absorbs from the soil that which it needs for its growth, all that marvellous process of nature is the work of God; and all that is going on in the Mohammedan heart or in any other heart, as you try to bring the seed of truth home to that heart, is God's working. Let us look at our work not as ours, but as God's work which we are privileged to do. The results are not with us. We may be as faithful as grace can make a servant, but our faithfulness will not bring the result. It must be God's use of our faithfulness. Results are wholly with God and of God. And there is another thought. They are *for* God. Whatever results come, they are results for Him who died to secure them, whose precious blood was shed in order that they might be secured.

The Master would have us regard ourselves as sowers, because the sower has to sow the seed, and the sower knows the harvest is dependent upon the seed which he sows. Thank God, the North Africa Mission believes in the Bible up to the hilt. It does not adopt the missionary idea of modern times which belittles the Bible, which thinks that the message must be changed a bit, and adapted to modern surroundings. Jesus Christ was the Model Missionary, not for His own age, but for all time, and His message is a message for the whole dispensation. Alter it, you have altered the foundation of things. Modify it, you are trying, as a poor mortal man, to tone down, to water down to mere human reason, the deep thoughts, the unfathomable purposes of God.

Let us never, for one moment, put the Christ of the Bible by the side of Confucius or Mohammed or anyone else. Our modern missions are suffering because the false religions are being spoken of as if they too were of God, and as though all that is necessary is to add a bit of Christianity to them, and that will suffice. The religions of the heathen world, like the religion of Mohammed, were never born of God. They are born of the spirit of error and of evil, falsifying truth. Here is the Word, here is the missionary's charter, here is the

missionary's message, here is the missionary's power—the seed which Christ first sowed and then committed to His Church to go on sowing till He should come again. Beloved friends, we have everything to encourage us to go on, dark and perilous as the times may be at home and abroad, for over all the spheres of labour which this Mission occupies there is ever the guardian Spirit of God presiding over the work, in order that that may be accomplished which God has purposed from eternity shall be accomplished, and which no opposition of men can possibly hinder or prevent being accomplished.

News from the Mission Field.

MOROCCO.

From Miss C. S. Jennings

(Arzila).

We returned two and a half weeks ago to this, our needy little station, where is opened up a wide door of new service among the hundreds of Spanish soldiers now quartered here, who are wonderfully eager to receive the Scripture portions we daily distribute among them in the town or outside. We greatly regret our inability to preach Christ by word of mouth to them, as we have not learnt Spanish; but we daily pray that God's Spirit may bring home with power to their hearts the printed Words of Truth we give them. Yesterday I noticed two of them on guard by the old walls of this quiet old town, poring over the Gospels.

I must tell you that, for the last three weeks of our stay in Cherchell, we had the refreshing company of Mrs. Isaacs, of Tangier. I visited with her a little among the French, and Miss Nicolet undertook the French meetings on Wednesdays. Being a bit over-tired, Mrs. Isaacs took me for four days to a charming little seaside place named Tipaza, about thirty miles from Cherchell, abounding in wonderful Roman remains; and there, though the heat was terrible for two days owing to forest fires close by, we went about, and had splendid opportunities of preaching Christ and distributing tracts and Gospels which were eagerly accepted. Amongst a few Arabs at the port one day, we found a man who had been in Morocco City, and another who knew mutual friends in Larash.

The last evening in Tipaza, after our

dinner under the fig trees in the courtyard of the garden of the little hotel, we made our way into the High Street to a barber's shop, having promised a book to his wife. With all French politeness, they brought out chairs for us that we might join them in the cool of the evening on the pathway outside their shop, and as soon as the barber had finished with his customer he came out too, and then Mrs. Isaacs read and preached Christ to them. At the conclusion, the barber said that he could not meet her in heaven; he was too great a sinner; he had been a sailor in many parts, and had gone into sin. We agreed to pray for him. This pretty little Mediterranean resort seems quite open to the Gospel, and not one missionary is there!

After four days in Tangier we boarded a small Spanish sailing boat, bringing cargo and poor Spaniards and a few Moors (twenty in all) down here. The country is still unsafe for road travelling, but oh! the discomforts of that fifteen hours' journey among the luggage and cargo on the deck, there being no accommodation whatever for passengers. We huddled together on the one small mattress I had with me, and our pillows, with barely room to stretch ourselves. We sat, or lay, and endured, from embarking in Tangier port at 4.30 p.m., till 5 p.m. the following day. We should have done the thirty miles in five or six hours; but we did not start for some time, the wind being contrary.

We arrived safely, and were warmly welcomed back by our friends here, and in four days we had this mission cottage

cleaned and straightened, and had started work again. New houses are opening up to us, and some hearts seem wishful to hear the Word; but oh! how sorely a Spanish-tongued missionary is needed here among the soldiers and sailors. As yet there is no opposition from the Roman Catholic authorities. Through the kindness of Mr. Smith, of Los Angeles, I have received a fine present of Spanish Gospel portions and tracts, and I think between us we give two dozen away daily. The other morning, a soldier hurriedly called to ask for the Gospel Book I had promised him, and ran out quickly with it, being on duty, and afraid his lieutenant would pass down our street and miss him. Another, receiving one from me in the street, unbuttoned his shirt and hid it inside. We have had four visits from these soldiers and sailors, and last Sunday two of them (soldiers) came to tea and spent the evening. One of them had attended a Protestant school when a boy, and so knows something of the Gospel. He appears earnest. After tea, we read aloud from John xi. to the end of the Gospel, and from his replies to the two or three remarks I was able to make in Spanish, he appears to be a Christian believer; but oh! one longs to know the language, for faith bids me hope that a harvest might follow a few months' earnest labour amongst these soldiers by a worker knowing Spanish. Several of the officers have accepted New Testaments.

One afternoon, on the moorland outside the city gate, we found two or three Spanish families living in huts, and they welcomed us heartily, bringing out wooden stools for us to sit on. We distributed Gospels among them. Another day, I went with Miss Nicolet to see an interesting elderly Moslem woman, a *Shereefa* (a descendant of the prophet Mohammed!), suffering sadly from internal troubles which we fear will necessitate an operation. Her son, in Government employ, has offered to take her to Tangier, and pay all expenses for her to be medically treated, and wants Miss Nicolet to accompany her. This *Shereefa* shows interest in the Gospel, though her son strongly denied to me the death of Christ.

But I have not told you about the sorrowing parents of our Christian lad for

whose sake we hurried back. They are sorely distressed, but tell us how happy he was before he died. He said he was going to God, and had a vision of the beautiful place to which he was going. Our hearts feel assured he is with Christ, albeit he had not the courage to come out boldly for Him here, and was buried with the Moslem rites. He knew French well, also Spanish and a little English, and we had hoped that if the Lord renewed his health he would take up, possibly in Algiers, service for his Saviour in preaching Christ as he did quietly in Tangier Hospital on the two occasions he was a patient there. But the Lord in His infinite wisdom has called him to Himself. Join with us in prayer that his afflicted parents may be led by God's Spirit to believe in Christ.

There is sad unrest in this town, for there is fighting this week only two or three hours from Arzila. We hear that a Spanish courier brought news that Raisuli was near with a force of armed Arabs, and so several regiments and many captains were hurriedly sent forth from the city gate on the beach (the second country gate of the town is kept shut), and as we sat on the moorland on Sunday morning for quiet reading, we heard the cannon faintly booming, and saw several bands of soldiers and cavalry. Yesterday afternoon, while visiting the sick, I heard that an Arab village had been burnt up and twenty-five prisoners brought into Arzila, but that Raisuli had escaped. Some Moslems hold that he has a charmed life, and that no ordinary bullets could enter his flesh, only those made of gold!

From Mrs. Roberts

(Tangier).

September, 1913.—Some of our older scholars have started to read the classical Arabic, having become fairly fluent in the colloquial. They understand very little of what they read, so far, but are learning to recognise a few of the words they know in colloquial. Not quite so many have been coming during the summer months, either to the school or to the classes. Numbers go out into the country to help their friends at harvest-time, but they are returning by degrees.

I am very sorry to say that the daughter



Babies and Buckets.

of the Moorish gentleman mentioned in a previous letter. does not come now. She had been coming very regularly, even during Ramadan which is now over. During the Feast week which followed, she stayed away; but very few of the children do come then, so that her absence did not attract attention. However, when that week was over, and still she did not come, I enquired, and was told that her parents had forbidden her to have anything more to do with us, because we were making her a *Kafir* (i.e., an "unbeliever").

When she first attended, about twelve months ago, she would not repeat Scripture with the others, or sing the hymns. I did not like to insist, because I suspected she was only doing what she was told to do. I contented myself with quietly remarking on one or two occasions that I

was sorry she was not so bright as the others and able to do what they could. After a time, she began to repeat with the rest, and I found that she had an excellent memory, and was even able to take the lead when some of the older girls were absent. She knows nearly the whole of Luke xv., Isaiah liii., Romans iii., etc. No doubt she has been repeating some of these at home. For six weeks or more she came of her own accord to the Saturday afternoon Bible-class for girls, and listened most attentively. I feel sure the devil is doing his best to snatch away the good seed that has been sown. Will you specially remember this child in prayer.

The photos are of three of the school children, who often cannot come unless they bring the babies with them. They themselves are about seven or eight years

old, and one wonders how they manage to lift such burdens. It is a common sight to see children going to fetch water with babies on their backs. The mothers go

off into the country to gather wood to sell in the market, or they go out for a day's work, and leave the children to look after the hut and mind the little ones.

ALGERIA.

From Mons. E. Cuendet

(Algiers).

In the *pension* in Switzerland, where I spent a fortnight lately, I met a French lady of about sixty-five years or rather more, highly educated, and a friend of the wife of General ——. Until within two or three days before I left we only had friendly conversations on general subjects, touching now and then on the religious question; but then she began to open her heart to me. Being a member of a strict Roman Catholic family, although her grandfather was a Protestant, she had suffered all her life because she could neither understand nor believe many things taught by that Church, and she had been looking for peace of soul without being able to find it. On her return to France she wrote me a long letter, in which she expressed her regrets that I had to leave the *pension* just when our religious conversation was becoming helpful to her; she told me in that letter further particulars of her life, and she begged me to write to her, to pray for her, and help her to find the Truth, and rest for her troubled soul. The letter was most touching and affectionate. I answered at some length, and explained as simply as possible the way of salvation. Not long

after, I received another long letter, this time a most joyful one. She had read mine over and over again, and then she fell on her knees and gave herself to God. That very day she found peace and the rest for which she had longed during many years. Now she has to suffer from her own children and relations for having turned her back on the Roman Catholic Church; but she has thoroughly decided to go forward, and she says: "Now your task is not finished. You must be my guide, and teach me what to read and how to pray. My eyes are now quite opened, my life is changed, and you have been the pastor who has given me that word of peace which cannot be forgotten, and which has attached me to you for ever." She says that she has never been able to understand a religious Roman Catholic book. At present she knows little of the Gospel. I shall send her a Bible and direct her as well as possible as to the books she should read. The letters of this lady are of the greatest interest. I could not read the second one especially, without tears in my eyes. Our meeting together, she says, has not been an accident, but arranged by God, and she blesses the day when we met. May the Lord give her more and more light, and help her through all her difficulties!

The N.A.M. Conference at Gloucester.

The Conference of Missionaries at home on furlough with the Council and Home-workers took place at Gloucester on September 15th to 19th, and was a most happy and profitable occasion. The Rev. J. J. Luce, M.A. and Mrs. Luce were the hosts, and made most ample and efficient arrangements for the comfort of all their guests, both in things material and in things spiritual.

The Conference was by no means a time of leisure, for besides morning and evening worship, with Bible reading, about five

hours each day were devoted to the Conference itself. The daily Bible readings and talks were most helpful, and everyone felt that spiritual life was strengthened and refreshed by them.

The missionaries present had been connected with the North Africa Mission for periods of from seven to twenty-eight years, their average time of association being about seventeen years. The members of Council had been engaged in the work from one to thirty-two years, and their average time of association, like the

missionaries, was about seventeen years.

Beginning with those who had been longest on the field, the missionaries all told of encouragements and difficulties they had experienced, and called attention to any points which they thought should be specially considered, or upon which they desired advice. Concerning all these matters there was free conversation; much useful information was given, and in many instances wise counsel was obtained.

The Home Department and its difficulties were also talked over, and light was thrown upon perplexities both at home and abroad. Before the close of the Conference there was a time set apart for the Lord's Supper, at which happy fellowship was enjoyed.

In thus spending several days together, missionaries from different parts of the field were enabled to get to know one another, or to renew acquaintance with

those from whom they had been long separated. Those labouring in Morocco were thus brought in contact with their fellow-workers 2,000 miles distant in Egypt. The members of Council and the missionaries were able to get a much more intimate knowledge of each other than before, and they were all greatly encouraged by their fellowship.

On Saturday, after the Conference proper was over, most of the party were taken a splendid motor drive of about ninety miles to the Lickey Hills and back. At the Hills Mr. Alfred Wenham welcomed them to his most pleasant house and grounds, and in the afternoon a happy and informal conference was held on a hilltop.

The whole gathering from beginning to end was most happy, helpful and encouraging; and everyone present was most grateful to Mr. and Mrs. Luce for so wisely and generously arranging for the Conference. E. H. G.

Little Faith—A Slack Giver.

Many spiritually-minded Christians realise the importance of faith to obtain the financial help they require, but few seem to know the importance of faith to enable people to *give*. Those who have means would give much more liberally if they could themselves trust God more fully.

It is an undoubted fact that those who have been most marked by their faith in God to supply them with means for themselves and their work for Him, have also been most marked for their liberality. We think of George Müller and Hudson Taylor as men who trusted God to supply their needs, and these were equally remarkable for their liberality in giving. Mr. Bergin, with no guaranteed income from any human source, gave away a third of what God sent him. The saintly Robert Chapman was a marvellously generous man. He would often give away his last penny without any anxiety, assured that his gracious Heavenly Father would soon replenish his store.

The man of little faith is often most anxious to help the Lord's work, but refrains regretfully from doing so, being afraid that he may involve himself in difficulties; while the man who knows God intimately and experimentally and is assured of His loving care, can give with an open hand, confident that He whom he trusts will not forsake him, but will see to it that he lacks nothing. It is not mere money, or even more generosity, that is the chief need among God's people to lead them to give, but a simpler trust in God that He will sustain them and bless them in their giving.

Those who know and trust the Lord, give freely, and count on God giving freely to them; while those who know but little of His heart of love, fear to trust Him, and are afraid to give lest they should not get a fresh supply. They may believe that the Good Shepherd will restore their soul, but they are doubtful whether He will restore their banking account or their purse. It is not for us to imitate others in giving, but it is for us to give as the children of a wealthy, kind and generous Father in Heaven.

It was mentioned in our last issue that, up to September 15th, only a little over £200 had been received out of the £1,800 that would be needed by the end of that month. The special trial of faith continued till October 6th, when, through the sale of some property, considerable relief was experienced. Since then other help has come in, so that, during the month ending October 15th, £1,621 in all has been received, though part of this is wanted for a special object.

We give hearty thanks to God for this welcome help, which has relieved the mission of pressing strain, and we are encouraged to pray and anticipate that God will send us the £1,600 which is estimated to be required by December 31st.

Our Annual Farewell Meetings.

The Annual Farewell Meetings of the North Africa Mission were held on Tuesday, September 30th, at Sion College, Victoria Embankment, London. Friends gathered in good numbers, and a most profitable time was spent in listening to an account from the lips of the workers of what is being done in the name of the Lord in the regions of North Africa, from Morocco to Egypt.

At the preliminary meeting for prayer, presided over by **Rev. J. J. Luce, M.A.**, of Gloucester, the Lord's blessing was invoked, not only on the following meetings, but on the whole of the work of the Mission, several brethren and sisters taking part.

This was followed by a public meeting at 3.30, with **Sir Andrew Wingate, K.C.I.E.**, in the chair. After an opening hymn, **Pastor Frank White** led in prayer, and **Mr. George Goodman** read a passage of Scripture. Sir Andrew Wingate in his introductory remarks emphasised the importance of a strong and living faith in the Lord Jesus Christ on the part of any who are engaged in mission work, urging those present to remember that the Lord Jesus is not on a level with Confucius, or Buddha, or Zoroaster, or with anyone else, nor can His words be compared with the words of any other. He is the Living One, seated at the right hand of the living God, and His Word liveth and abideth for ever.

Miss A. G. Hubbard, of Tetuan, Morocco, was the first speaker, and in opening her remarks referred to the words in the seventy-second Psalm—"him that hath no helper"—and said that if she had to describe the sort of people among whom she worked she would say they were those who had "no helper." In illustration of this, Miss Hubbard mentioned two or three sad cases which had lately come under her notice, as instances of the cruelty and oppression common in Mohammedan lands. She urged those present who could say "*The Lord is my Helper*" to remember these poor downtrodden people, and to share with the missionaries the burden of taking God's message to them, by their prayers, by their giving, or in some cases by their going.

Mr. W. Dickins, of Alexandria, Egypt, followed. He touched upon the fact that Egypt was much more progressive than the other countries of North Africa. Alexandria is now a new city which will compare with any second-rate city in the world. Mr. Dickins went on to say that when he and his wife began work, there were no girls' schools there except mission schools, and but few of these. Now, however, all over the land there are good Government schools conducted by highly educated teachers. The great need at present in Egypt is evangelisation. Under these circumstances they have felt constrained during the last year to devote themselves almost exclusively to itinerating work, and the way being made possible, they have spent the last few months in visiting the towns of the Delta, and the villages bordering the Nile, from Assouan to Alexandria.

Mr. Dickins referred to the native evangelists in Egypt, specially mentioning those connected with the N.A.M. at Alexandria and Shebin-el-Kom. During his journeyings he had met a good many native colporteurs and teachers, some of whom were in charge of small native churches, and he was struck with their great need of instruction and spiritual help. He believed that the Lord was leading him to be of service to such as these. Almost all the funds necessary for the erection of a small building for the carrying on of this work had been already given in answer to prayer, and he felt that by receiving these converts during the hot months in the summer when itinerating was impossible, teaching them the Word of God, and praying with them, results might be attained which would be far-reaching when they returned to their own spheres of labour.

After the singing of another hymn, **Miss Ethel Turner** spoke of the work among women and girls in the town of **Cherchell**, which is situated about sixty miles from Algiers. The carpet industry (which Miss Turner designated an "industrial key") stands in the place of a school, as in Algeria mission schools are impossible. Though officially distinct, it is associated with the N.A.M. Here about thirty-five

girls are employed, being taught carpet-making by a competent French Protestant lady. The missionaries are able daily to give regular, systematic Bible instruction, and from amongst these girls there are at least eight who during the past four or five years have professed to love the Lord Jesus Christ. These have to undergo a good deal of persecution, and at present none of them have been baptised. Besides these girls, twelve or fourteen women are employed in carding and spinning wool in their own homes, and these women, with a few others, form a Bible-class. Three or four in the class are decided Christians. A great difficulty arises as the Christian girls of Cherchell grow up and have to be married, for there are none but Moslems for them to marry. For years the workers have been praying for a man missionary who could take up the work among the men and the older boys. Miss Turner asked for prayer that such an one should be found.

An address followed from Miss M. Mellett, of Fez, Morocco, in which she graphically told the story of the massacre of 1912. Space forbids our quoting Miss Mellett's words, and the chief incidents have already been recorded in the pages of our magazine; but none of the hearers can have been unaffected as Miss Mellett spoke of God's goodness to herself and her colleagues during those days of peril, in keeping their minds and hearts in perfect peace amidst all the fighting and turmoil surrounding them. Fez, the capital of Morocco, is an important city, containing a native population of about 130,000. During the absence of Miss Mellett and Miss Denison, there is only one missionary, Miss De La Camp, preaching Christ there.

A medical mission is held four mornings a week, as many as 200 women sometimes attending. The people come from long distances. The country people are more attentive and more intelligent than the townfolk. Miss Mellett told of an instance where one woman had repeated to her friends on her return home what she had heard from the missionaries, and shortly afterwards, a man from her tribe came to the mission house asking for a Bible. In another case (to quote Miss Mellett's words), "A woman came one morning and said, 'Will you come and

see my husband? He is dying.' When the man saw me coming in he said, 'Did you bring the book?' 'What book?' I asked. He said, 'Some years ago my slave was with you at the medical mission, and you gave her the Gospel of John, and out of that book I read day and night until I almost had it by heart; but I have lent it to a friend in the country, and now I want you to bring me the Gospel of John again.' I visited him for several days, and had prayer and reading, and when I called after his death his wife said, 'He told me to tell you, he died believing in the Lord Jesus Christ as his Saviour, and he died with the book under his head.'"

The closing address was given by **Pastor W. Fuller-Gooch**, and appears as our opening article. [See page 145.]

During the interval between the afternoon and evening gatherings tea and coffee was served, and at an informal gathering, presided over by **Mr. E. A. Talbot, Organising Secretary**, short addresses were given by several missionaries. Miss Mellett continued her story, and gave some interesting particulars of a Moorish Christian child who lives with her and Miss Denison. She also mentioned that the Governor of Morocco when in Fez visited the dispensary, and was so pleased with what he saw that he presented £20 for the work. The missionaries are most anxious to open a shelter or refuge in Fez for the country women who come in to town from the neighbouring villages, and who often have no place to sleep in.

Miss M. Knight of Tetuan spoke of the old women of Morocco, who have been for years much laid on her heart. These are made to do all the rough work of the household, and when they grow old are sometimes left to die of starvation. She gave an interesting account of one poor old Riff woman whom she has been looking after for a considerable time, and also of another poor old woman who now lives in her house. The care bestowed by the missionaries on the sick and old, acts as an object-lesson to the natives, as they see that the Christians do not only think of the young, but also of the aged and infirm.

Miss F. M. Harrald spoke briefly of the work in Tripoli. Though the missionaries there have not many conversions to

cheer them, there are a few natives who have turned to the Lord. One woman who first heard the Gospel about seventeen years ago is a great comfort to them. When she first came to the Medical Mission she was in very bad health, but the treatment did her good, and she became much attached to one of the workers. A few years later she went on a pilgrimage to Mecca with her husband, and this was the means of opening her eyes to the evils of Mohammedanism. For some years now she has given satisfactory evidence of a change of heart. At first she would not "break the fast," as she lacked the courage to do so openly, and her conscience would not allow her to pretend to fast while not actually doing so. But for the last two years she has eaten before her neighbours during the month of Ramadan, thus breaking the last link that bound her to Mohammedanism.

Miss H. E. Woodell spoke a few words concerning her work as a nurse in the town of Tetuan. Miss Woodell spends a good deal of time in visiting at their own homes such of the patients as are too ill to attend the dispensary. In the spring, she was called to one of the wealthiest houses in the neighbourhood to see a sick slave suffering from a poisoned hand. For some time there was no opportunity of intercourse with the heads of the house, but eventually this was granted in answer to prayer, and when she wished them good-bye a few days before leaving for furlough the gentleman said to her, "Thank you; your words and your work are very good."

The chair was taken at 6.45 by **Mr. E. H. Glenny**, and after the singing of a hymn several friends engaged in prayer. **Dr. Churcher** then gave an address. The population of the town of Sfax, in which he has held a medical mission for many years, is estimated at 80,000, a large number of these living outside the walls of the town. Dr. Churcher's house is just outside, and as at one time it was the residence of a consul, it possesses a fine flag-staff, from which on Sundays a "Bethel" flag is displayed. A medical mission is held every morning here, and in a shop in the Arab town in the afternoon. About 9,000 attendances were registered during the year. The boys' class



Miss Gertrude E. Petter.

has averaged forty, and there are 120 on the books of the Sunday-school.

At the present time there is a great opening for a forward movement in Southern Tunisia. As a result of the recent events in Turkey, the Mohammedans are much less self-complacent and more willing to listen to the missionaries. When visiting Gabes, a village oasis in the south, in the spring, Dr. and Mrs. Churcher were heartily welcomed by the people, and it was interesting to meet there some who had been to Sfax for medicines. After dwelling on the blessedness of faithful service in the Lord's vineyard, Dr. Churcher concluded his remarks by quoting a motto which had lately been given to him—"We ought to live as if Christ died yesterday, as if He rose this morning, and as if He were coming to-morrow."

The two next speakers were **Miss G. E. Petter** (designated for Italian work in Tunis), who has been actively connected with the Y.W.C.A. and the Women's Pro-

testant Union at home, and **Mr. Sydney Arthur**, of Bradford (designated for Kabylia). These both briefly outlined the circumstances which led up to their offering themselves for North Africa, and asked the prayers and sympathy of the friends in England.

Miss Bolton, from Tetuan, then explained the present political condition of Morocco. Some years ago the Powers gave over the protectorate of Morocco to France and Spain—France to establish the protectorate in the centre and south, and Spain in the north. In February of this year, the Spanish Resident marched into the town and Spanish troops occupied the citadel. In the middle of June the tribes revolted, and since then the Spaniards have done little but hold the citadel. The tribes around Tetuan are very strong, and at the present time the city is practically closed, having been in a state of siege for the last three months. The port of Tetuan is six miles from the town, and the fighting began on the road, the very day that Miss Bolton left for her furlough. She and her colleagues hope to return in the course of the autumn if the road should open.

There has been a dispensary in Tetuan for over twenty years, and though the workers there are none of them qualified, they have been successful in their treatment, as many as 8,000 adult patients having received medicines during last year. Shaib, a Christian Riff who has been in the service of the missionaries from a boy, is now married, and he and his wife are left in charge of the house. In closing, Miss Bolton asked the friends to pray very definitely that men should be brought to the dispensary who are willing to take away with them copies of the Scriptures, so that the Word of God might by this means be carried into different parts of the surrounding country.

Mrs. Churcher, who followed, mentioned that in several instances God had turned those who were their enemies into friends, and referred to the case of a lady in high position who had openly vowed that she would hinder the work in every way in her power. After a time her son fell ill, and she was glad to come to the doctor for assistance; and when later on she was taken with an illness which proved

fatal, Mrs. Churcher was able to point her to the Saviour.

Mrs. Dickins began her remarks by claiming that missionaries are among the happiest people in the world. To them is given the joy of proclaiming the Gospel of our Lord Jesus Christ to those who have never heard it before. Mrs. Dickins then told of two or three native Christians in Alexandria, specially of one young woman who was converted six years ago, and who has continued to live in a Mohammedan house with her Mohammedan mother and brother. Two years ago she was baptised, and though she has suffered much persecution, God has wonderfully preserved her, and is blessing her testimony. In reverting to the subject mentioned by her husband—the building of a house of rest for native workers at Ramleh—Mrs. Dickins emphasised the great need there is in Egypt for spiritual help for these native evangelists, and spoke of the Lord's goodness in sending them back to their loved work with practically sufficient money for the proposed building.

The closing address, given by **Mr. Frank Challis, M.A.**, was both pointed and powerful. The theme treated of was the spiritual warfare, its objective and its



Shaib and his Wife.

methods. As we hope at a future date to print full notes of this address, we need add nothing more, except to say that it was a fitting close to the day's proceedings; echoing as it did that which it is ever the aim of the North Africa Mission to keep to the front in their testimony—that

the Bible is the revealed Word of the Living God, and that the Lord Jesus Christ is the only Saviour of sinful men.

Mr. Milton Marshall, formerly General Secretary of the Mission, closed with prayer.

From the Organising Secretary's Desk.

Though September is not, as a rule, a very advantageous month for meetings outside the ordinary routine of Church and Home Mission work, owing to the prolongation of the holiday season into that month, we were nevertheless able to arrange a fair programme this year, and thus commence the meetings of the autumn season.

The acceptance of an invitation to Glasgow, which had been postponed from a previous visit, enabled us to spend the first Lord's Day in September and following Wednesday at **Park Hall, Partick, Glasgow**, under the pastoral care of Mr. Wm. Lorimer, whose gift as a teacher of Prophetic Truth is much appreciated by the earnest company of Christians worshipping there. The already existing interest in the North Africa Mission has, we believe, been deepened by this visit.

Through the kindness of our friend, Rev. W. Edgar, B.A., B.D., we had the opportunity of addressing the opening social meeting of the Women's Foreign Missionary Guild at **Kinning Park Parish Church, Glasgow**, on September 9th, and a gathering of about sixty were brought together at the **Y.W.C.A. Holiday Home, Kirn**, on the Firth of Clyde, on September 12th. Our former missionary, Miss Scott, was largely instrumental in organising this successful gathering at short notice.

Rain fell in torrents on the next afternoon (Saturday, September 13th), but did not prevent a large company assembling at **Cordale**, the residence of **Mr. James Wylie**, formerly M.P. for Dumbartonshire, where the fourth United Missionary Conference of the Vale of Leven Churches was held, at which we had the privilege of presenting the claims of North-Africa in company with honoured servants of Christ of long standing in China and Africa. On the evening of the same day, the evening session of the **Dennistoun Baptist Missionary Conference, Glasgow**, was allotted to us, to plead the need and claims of North Africa by the aid of our lantern views.

The following day (Sunday, September 14th) found us at 10 o'clock at the Morning Fellowship meeting at the **Railway Mission**,

Jamestown, where an earnest soul-winning work has for many years been carried on under the superintendence of Mr. George Prentice; at 11.30 the Rev. D. J. Millar kindly allowed us to tell his people of the work in North Africa at the forenoon service in **Jamestown Parish Church**; at 1 o'clock the children of the Sabbath-school heard something of the girls and boys of North Africa, the day closing with an address at the Gospel service in the **Railway Mission Hall**. On the following evening, a goodly number gathered in the **Y.M.C.A. Hall, Alexandria**, for our lantern lecture on "Morocco, Algeria, and Tunisia," which closed this brief Scottish visit, as we had to leave by the night train for the Gloucester Conference, elsewhere referred to in this issue.

A series of meetings, addressed by some of the missionaries and by the writer, were held from September 20th to 24th in the **Y.W.C.A.** and **Y.M.C.A.**, the **Railway Mission**, and the **Raikes Memorial Hall**, a drawing-room meeting at **St. Nicholas' Vicarage** (all in Gloucester—at the conclusion of our Conference there); at **Cambray Baptist Church**, and the **Y.M.C.A., Cheltenham**; and at **Emmanuel Church, Malvern**. The well-attended meeting for prayer at the Cheltenham Y.M.C.A. is one held every Tuesday morning, and is an outcome of the recent Convention, for which Revs. J. J. Luce, M.A., and A. Weaver Evans were largely responsible.

Mr. and Mrs. Dickins visited **St. Aubyn's Church, Upper Norwood** on September 24th for the annual meeting of the N.A.M. there, arranged through our local secretary, Miss Dalton, and under the presidency of Rev. W. J. Shergold; while **Miss Hubbard**, had two meetings at **Cambridge**, concerning which our friend Mrs. Oswin Smith writes:—

"On September 24th a meeting arranged by our North Africa working band was held in St. Andrew's Street Baptist Church, Cambridge, when Miss Hubbard of Tetuan, Morocco, told a story of her work which will long be remembered. Miss Hubbard, we know, is home for rest, but so far as she may, we do hope she will

get into many of our churches; interest *must* be awakened or deepened wherever she goes.

"On the following day we arranged a meeting for ladies, and again we were thrilled with the deep need of Morocco. As it was quite an informal meeting, many questions were asked, which helped Miss Hubbard to get our point of view, and, alas! often our ignorance; but Morocco is now more than the name of a place to us, and we intend keeping in touch with Miss Hubbard when she returns to Tetuan, by sending garments and occasional letters.

"Our greatest concern, however, is that the prayer spirit may be deepened among us, so that those who, like Miss Hubbard, are in the thick of the fight, may realise that they are not alone, but have comrades at home on whose prayers they may rely."

Among other meetings held during September may be mentioned the annual meeting at **Highgate Road Chapel** (Pastor Jas. Stephens, M.A.) on the 9th, addressed by Mr. and Mrs. Dickens and Mr. Glenn; at **Park Chapel, Crouch End**, on the 24th, under the presidency of Rev. G. E. Darlaston, M.A., addressed by Miss Turner, Miss Johnston, and Mr. Glenn, and preceded by an Exhibition and Sale of Cherchell rugs and carpets; and at **Whetstone Gospel Hall** on the same evening, addressed by Miss Mellett. Mr. and Mrs. Dickens also had a farewell meeting at **Alexandra Hall, Blackheath**, on September 29th, in connection with the Missionary Helpers' Band, which has been God's main instrument in their support during their long residence in Egypt.

September 28th and 29th were spent by the writer at **Surrey Chapel, Norwich**, the scene of the long and fruitful ministry of Rev. R. Govett, M.A., whose spiritual writings are not so widely known to the present generation as they should be. Under the present ministry of Pastor D. M. Panton, B.A., whose pen is also fruitfully employed, a faithful testimony is being maintained for Christ in the city and the villages around. It was a privilege to be allowed to minister the Word and to plead the claims of North Africa (with the aid of the lantern) at this historic church.

The month closed with the Annual Farewell Meetings at Sion College, a full report of which appears elsewhere. Exigencies of space prevent detailed reference to meetings held in early October at Barnet and Gravesend, and these must therefore be postponed till next month.

The writer's engagements for November, for which prayer is earnestly asked, are as follows:—

November 2, 3—	Brighton.
"	4-6—Folkestone Convention.
"	6—Croydon.
"	8—Ilford.
"	12—Croydon.
"	13-14—Derby Convention.
"	16-20—Bristol.
"	17—Bath.
"	23, 24—Bournemouth.
"	26—Portsmouth.
"	30—Horsham.

EDWARD A. TALBOT.

The late Professor James Orr, D.D.

It is not our custom to notice the deaths of Christian brethren, however eminent, who are unconnected with the N.A.M.; but it seems fitting to make an exception in reference to the death of Professor James Orr, D.D. Dr. Orr was professor of theology in the Glasgow College of the United Free Church of Scotland, and he passed away to his heavenly reward on 6th September, aged 69. Probably there was no man whose influence was so great and widespread in behalf of the truth of the Gospel during this generation. There was no man of whom the higher critics were so much afraid. For his learning was profound, and his power of stating the old views of the Gospel was clear and distinct. In the United States of America his influence was as great as it was in Britain.

Some of his books in defence of the Christian faith are these—"The Christian View of God and the World," "The Problem of the Old Testament," "The Virgin Birth of Christ," and others. It was no small help to

Christian men to find that the higher criticism had met with such an able opponent, one who himself proclaimed the Gospel and lived it too, and stood in "the old paths," and who taught the church that we have no need to be in fear in regard to the truth of God's Word, whatever philosophic opponents may do; that unbelief passes away, while the Word of the Lord endureth for ever.

At the time of Dr. Orr's death he was engaged in the preparation of a new Encyclopædia of the Bible, to be published in Chicago on lines adverse to the higher critical views of some other recent Bible Dictionaries; and it is owing to overwork that this valiant soldier of Christ is so soon removed from among us.

Shortly before Dr. Orr's death, when one visitor referred to his life-work and then said, "Dr. Orr, you know Whom you have believed," though he could scarcely speak, yet his firm and joyful reply was, "I do." We are the poorer, heaven is the richer; he was a man greatly beloved.

J. R.

NOTICE OF BOOK.

Have Ye Never Read? A popular illustrated Report of the British and Foreign Bible Society, 1912-1913.

This Report is interesting reading. Beginning with a hasty survey of the history and development of writing, it presents in readable form a summary of the work of the British and Foreign Bible Society, specially noting the progress made during the past year. We notice that the issue of portions of Scripture has risen considerably, and that the work of

translation goes on apace. "The complete Bible is now published in 111 different languages; the New Testament in 108 more languages; and at least one book of Scripture in 231 other languages." But as the author remarks, "God's Book only begins its mission when it reaches the hands of those who read it, and so the real story of the Bible Society's work in any year cannot possibly be expressed by statistics." This little volume, however, gives more than statistics, and well deserves a reading even in these busy days.

For the Children.

CAUGHT!

By Blanche G. Vining.

I wonder if any of you have ever seen a Humming-bird Moth. They are quite common here, but I do not know if they are found in England. They are pretty things, with thick, brown bodies nearly two inches long, and bright red and brown wings. They do not light on the flowers, as butterflies do, but hover over them, with swiftly moving wings, dipping a long "tongue" down into the heart of the blossom and sucking out the honey. This is how they get their name, their quick movements being so much like those of the tiny humming-birds.

A few days ago, one came through an open window or door here, and I saw it fluttering against a sloping sky-light in the roof. The sunshine was streaming in, so I suppose the moth thought it could get out; but that sky-light is not made to open! It was far too high up for me to reach, so I could not help it, and as I watched—flash! a yellow lizard about six inches long darted down the woodwork beside the pane, and then on swift, silent feet he crept quite close to the moth, but *behind it*, so that he could not be seen. Then he opened his mouth and waited, and as the fluttering moth came in his reach—snap! he caught him by the head! The poor, pretty thing could do nothing with his head down the lizard's throat, and in a few gulps he swallowed him whole! It was a big meal for Mr. Lizard, and I think it must have made

him ill, I have not seen him since. I thought what a pity it was that the moth came flying in where he had no business to be, instead of staying out in the sunshine and air which was his right place. Then these words came into my mind, "Seeking whom he may devour," and I thought how eager Satan, our great enemy, is to catch any of us, and do us harm if he can; and we are none of us safe, children or grown-ups, if we get out of the path where Jesus means us to be, because then we cannot claim His protection, and Satan comes very close, and hides himself, and watches his opportunity, like the lizard did. I am afraid we should often get caught if the dear Lord Jesus did not watch us, and in His love save us again and again from our enemy, as I would have saved the moth, had I been able. Do not be like the moth, and think because places *look* pleasant and bright they are safe places, for you may be deceived, as he was, and find those places are only traps where Satan can catch you!

Jesus says, Follow Me, keep close to Me; and if we do that we shall be quite safe, always, and anywhere. He will never let any real harm come to those who love and obey Him.

Do not forget to pray for the children here, that many of them may, through God's mercy, find safety where alone it is to be found.

Tangier, Morocco.

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on the first Thursday of the month (November 6th) at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



DEPARTURES.

Mr. and Mrs. W. Dickins left for Alexandria on October 6th.



PARCELS AND CASES FOR CHRISTMAS.

Friends who intend to send **parcels and cases** for our missionaries for **Christmas** are specially appealed to, that these may be sent in not later than the **first week in November**, as otherwise there can be no certainty of their reaching their destination in time. All parcels and cases should be marked with the name of the missionary and station (N.A.M.), and sent to **Messrs. Bride and Son, 39, City Road, London, E.C.** (See also note on page iv. of cover of magazine.) Information as to contents should be supplied, viz., kind of goods, number of articles, material and value. These particulars are absolutely necessary for Customs purposes, and without them goods cannot be despatched.



We are asked to make it known to our readers that the Lucknow Conference Continuation Committee invite all Christians, especially those in Moslem lands, to observe **November 9th** (on which falls the great *Moslem Feast of Sacrifice*) as a **Day of Prayer for Moslems**.



Morocco.

We continue to receive cheering accounts from **Tangier** of the Lord's working among the patients in the **Tulloch Memorial Hospital**. **Mr. O. E. Simpson** writes on September 11th:—"The work here is always encouraging, though there are some things to discourage. The converts' class is keeping up wonderfully well. — was here last Sunday again, and though he does not believe in our books, he likes to come, and will listen while I read and speak to him. We trust God will touch his heart and make him conscious of his need. Now he seems to have unbounded faith in his Koran; yet the Lord can soon sweep that away by but one word from his Book brought home by the Holy Spirit. There is good attention in the hospital at present as they listen to our witness. Pray for us that

God will do yet greater things for us in the future."

A few days later, Mrs. Simpson writes of three of the in-patients who have confessed their faith in Christ.



Miss de la Camp writes from **Fez** on September 2nd:—"I am so glad to have the two girls from Sifroo with little Radia. They have been with us a little over three weeks and have quite settled in and got over homesickness. The eldest girl seems a bright little Christian and anxious to do things to please the Lord. She prays with the little ones for things they agree on. For instance, a few days ago my foot was paining me a good deal, and the children were most sympathetic. The next day at dinner-time, I was asked how my foot was. I said that it was much better. The child called her sister and said, 'Come here, God has answered our prayer. Miss de la Camp's foot is better and by this evening it is going to be well.'"



Algeria.

Miss L. Read writes from **Cherchell** on August 15th:—"One morning Mme. Ramoin sent for me to speak to some French Protestants who are visiting Algeria and had come to see things in Cherchell, specially the statue of Apollo in marble which has been unearthed here and is of great value. Hearing about the Carpet Industry from the caretaker at the Museum, they were curious to see it. They were charmed with the work done, and the pleasant surroundings of the workers, and remarked on the cleanliness of the girls and their healthy appearance, saying that they looked quite a different type from the Arabs seen in other towns or even in the streets here.

"Pointing to the texts on the wall, they asked if the girls could read French. I told them 'No, but they know those texts in their own language'; and calling to the girls to repeat John iii. 16 and Mark xii. 30-31 (only starting them with the first two words), they immediately did so to the great pleasure of the visitors, who made many pleasant comments on what we had accomplished among these Arab girls, and promised to speak about the work and get us some orders."

During part of September, Miss Read was away for a brief rest and change. She writes shortly after her return:—"On the first morning that the Carpet School was re-opened, at a quarter-past six, twenty girls were asking to be let in. It was a joy to see the pleasure of these girls at returning to work."



For some time **Miss Albina Cox** has been feeling the need of more assistance in her work at **Tebessa**, as her colleague, **Miss N. Bagster**, is detained at home through family reasons. Miss Cox writes:—"The open doors are most encouraging and the Lord's work is appearing to His servants; but it is quite impossible for one missionary to carry on the work among Mohammedans alone, and much is of necessity left undone. May not the Lord be calling out some dear child of His to gather in the sheaves? May the Holy Spirit Himself choose and fit and lead forth some who read these lines. . . . Seven of our eight converts broke the Fast of Ramadan, and the one who failed to do so is deeply repentant now. We are hoping for several baptisms this autumn. Please unite with us in prayer that courage may be given to both the men and women for this step."

For the last twelvemonths, a French Pastor and his wife have been giving valuable assistance in the work among the French-speaking people of **Tebessa**. They have been supported by Miss Cox, through the help of friends; but at the present time, Miss Cox feels the need of fresh sources of supply, and she has asked the Council to take over this responsibility.

At present, the state of funds does not seem to warrant this, unless some friends feel led to give the help required for this purpose.

Will our readers remember these three calls for prayer: For another worker among the Mohammedans: for the support of the French Pastor and his wife; and for strength and courage to be given to the native converts that they may publicly testify to their faith in Christ.



Tunisia.

Mr. and Mrs. H. Webb, who have been at Tunis during Mr. Liley's absence in Switzerland, have now returned to their own station at **Sfax**. Mr. Webb writes on October 9th:—"We are now at our own work in **Sfax** again. I have had numbers of visits at the Bible shop, and everyone seems glad to welcome us. The weather is still hot and humid, but all are waiting and longing for rain after six months without any rainfall. The public cisterns are dry, and there are reports of country people dying of thirst. We are longing for the natural and spiritual showers of blessing."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For the happy and profitable Conference held at Gloucester [See page 150], for the fellowship enjoyed and the daily gatherings round God's Word.

For the good attendances at the Farewell Meetings at Sion College; and above all for the grace given to the speakers, both to the missionaries who told of their work and to those friends of the mission who kindly came to speak a word of encouragement and comfort to those about to go forth to their labours abroad.

That the Lord has graciously answered prayer in sending financial help to Mr. and Mrs. Dickins, for the building of a rest-house at Ramlah to be used during the hot months as a Bible school for native evangelists from different parts of Egypt; and prayer that the remaining difficulties in the way of carrying out this project may be cleared away.

That in a time of great financial pressure, the Lord has kept His servants, both at home and on the field, waiting on Him for supplies; and that He has in some considerable measure relieved the immediate strain.

PRAYER.

For a safe journey to all the workers as they return to the field: and that they may have

wisdom given them from God as they start again in their various spheres of labour.

That in any mission stations which are unavoidably undermanned through illness or other causes, the Lord would specially strengthen the workers who are feeling the strain, and so bless and further their efforts that they may be able to realise that they have a Divine Helper.

For a young Christian girl in the city of Fez: that she may be taught of God and preserved from the evil, and that her testimony may be blessed to her relatives.

That those should be brought to the dispensary at Tetuan who will take away with them portions of Scripture: that thus God's Word may be carried into the country districts round about.

For continued blessing on the work at Charchell, Algeria, among the girls and women; and for a missionary who would give himself to the work among men and boys which has so long been at a standstill.

For another worker among the Mohammedans at the mission station of **Tebessa**; for the support of the French pastor and his wife; for grace to be given to the converts that they may have courage to testify publicly to their faith in Christ, and live consistent lives before their fellow-countrymen.

CHERCHELL CARPET INDUSTRY.

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

NEW STOCK OF MATS, HEARTHUGS, HALL-RUGS AND CARPETS.

No.	SIZE.	GENERAL DESCRIPTION.	PRICE.
MATS.			
	ft. in. ft. in.		£ s. d.
	1 0 by 10	Sample mats of various colourings, showing quality of all larger goods	0 2 6
1015	2 5 „ 1 2	Smyrna—Crimson, blue and green	0 5 6
1013	2 6 „ 1 1½	Ditto	0 6 0
984	2 8 „ 1 2	Ditto	0 6 6
995	2 8 „ 1 2	Entirely black	0 6 6
998	2 8 „ 1 2	Ditto	0 6 6
899	2 11 „ 1 2	Smyrna—Crimson, blue, green and black	0 7 6
898	3 0 „ 1 2½	Ditto ditto	0 8 0
1014	3 0 „ 1 2½	Ditto ditto	0 8 0
548	2 3 „ 2 1	Ditto ditto	0 9 6
1021	2 10 „ 1 6	Ditto ditto	0 9 6
994	3 0 „ 1 6	Ditto ditto	0 10 0
993	3 2 „ 1 6	Ditto ditto	0 10 6
991	2 0 „ 2 4	Quaint designs in crimson, yellow, dark blue and cream	0 10 0
877	2 7 „ 2 2	Smyrna—Crimson, blue, green and black	0 12 0
799	1 11 „ 2 7	Salmon-pink, green and white	0 10 3
746	3 1 „ 2 4	Cream and crushed strawberry and blue in border	0 15 6
717	3 2 „ 2 3	Ditto ditto	0 15 6
738	3 4 „ 2 3	Dark green, crimson and cream	0 16 0
656	2 9 „ 3 5	Mouse-brown centre, with cream and dark brown in border	0 18 0
HEARTHUGS.			
1029	4 6 „ 2 3	Smyrna—Crimson, blue and green	1 1 6
955	4 0 „ 2 7	Quaint designs in crimson, yellow, dark blue and cream	1 2 0
1043	4 7 „ 2 6	Smyrna—Crimson, blue and green	1 3 0
1042	4 10 „ 2 3	Shaded green ground, pale and dark blue with coral	1 4 0
945	4 10 „ 2 3	Scarlet and white key pattern with dark blue diamond centre	1 4 0
958	4 8 „ 2 7	Shaded green ground, pink and coral	1 5 6
969	4 10 „ 2 7	Smyrna—Crimson, blue and green	1 6 0
HALL-RUGS.			
901	5 6 „ 5 4	Crimson and white diamond centre, with blue, green, white and gold on crimson ground	2 10 6
972	6 2 „ 4 9	Magenta, blue, green and cream (Rabat)	3 5 0
973	6 0 „ 4 10	Magenta, green, orange and cream designs in small squares	3 5 0
897	6 10 „ 4 10	Rabat pattern—Crimson, white, gold and blue	3 15 0
300	7 9 „ 5 0	Crimson and green diamond centre, white and blue	4 0 0
388	8 0 „ 4 9	Blue, grey and salmon on shaded green ground, terra cotta and green border	4 0 0
925	6 10 „ 5 5	Crimson, green, cream and yellow, with quaint designs in wide border	4 8 0
757	12 0 „ 4 1	Smyrna—Crimson, blue and green	4 18 0
CARPETS.			
753	9 0 „ 4 10	Crimson, blue and green, on chocolate red ground	4 10 0
734	9 3 „ 4 9	Smyrna—Crimson, blue and green	4 10 0
928	7 8 „ 7 3	Rabat pattern—Crimson, white, gold and blue	6 0 0
992	9 10 „ 6 6	Cream, blue and gold designs on crimson ground	6 7 0
855	9 8 „ 7 0	Crushed strawberry and pale blue diamond centre, surrounded by coloured designs. Cream and shaded green in border	7 10 0
922	12 6 „ 6 8	Ditto ditto	8 10 0
325	11 6 „ 9 3	Smyrna—Crimson, blue and green	11 0 0
364	13 0 „ 9 8	Ditto	15 0 0

THE NORTH AFRICA MISSION.

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18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post office in Great Britain. The cost can be ascertained from the Postal Guide.

Boxes and Cases can be sent to the N. A. M., c/o Messrs. A. J. Bride & Son, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs' purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.		Date of Arrival.
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss R. J. MARCUSSON	Nov., 1882	Nov., 1882
GEO. WILSON, M.A., M.B.	Dec., 1906	Miss L. READ	April, 1889	<i>With Scandinavian helpers.</i>		
Mrs. WILSON	Dec., 1906	Miss K. JOHNSTON	Jan., 1892	Kairouan.		
Mrs. ROBERTS	Dec., 1896	Miss E. TURNER	Jan., 1897	Mr. E. SHORT	Feb., 1899	Feb., 1899
Miss J. JAY	Nov., 1885	Miss H. KERWORTHY	Nov., 1910	Mrs. SHORT	Oct., 1899	Oct., 1899
Miss G. K. S. BREEZE		Algiers		Sfax.		
M. B. (LONG)	Dec., 1894	<i>Kahyle Work—</i>		T. G. CHURCHER,		
Miss F. MARSTON	Nov., 1895	Mons. E. CUENDRET	Sept., 1884	M. B., C.M. (Ed.)	Oct., 1885	Oct., 1885
Mr. O. E. STIMPSON	Dec., 1896	Madame CUENDRET	Sept., 1885	Mrs. CHURCHER	Oct., 1886	Oct., 1886
Mrs. SIMPSON	Mar., 1898	Mr. A. SHORRY	Nov., 1902	Mr. H. E. WEBB	Dec., 1892	Dec., 1892
Miss B. VESING	April, 1887	Mrs. SHORRY	Oct., 1904	Mrs. WEBB	Nov., 1897	Nov., 1897
<i>Spanish Work—</i>		Djemâa Sahridj.				
Mr. A. J. MOORE, B.A.	April, 1899	<i>Kahyle Work—</i>				
Miss F. R. BROWN	Oct., 1899	Miss J. COX	May, 1887			
Casablanca.		Miss K. SMITH	May, 1887			
Miss F. M. FANKS	May, 1885	Mrs. ROSS	Nov., 1902			
Miss M. EASON	Dec., 1910	Mr. T. J. WARREN	Feb., 1911			
Miss ALICE CHAPMAN	Oct., 1911	Mrs. WARREN	Feb., 1911			
Tetuan.		<i>Missionary Helpers—</i>				
Miss A. BOLTON	April, 1889	Mlle. V. Koman	Oct., 1913			
Miss A. G. HUBBARD	Oct., 1891	Mlle. E. Degenkolze	Oct., 1913			
Miss M. KNIGHT	Oct., 1894	Tebessa.				
Miss H. E. WOODHILL	Jan., 1907	Miss A. COX	Oct., 1892			
Miss VERDHOE (Designated).		<i>With French Pastor and wife.</i>				
Arzila and Iaraisa.		REGENCY OF TUNIS.				
Miss C. S. JENNINGS	Mar., 1887	Tunis.				
Miss K. ALDRIDGE	Dec., 1891	Mr. A. V. LILEY	July, 1885			
Fez.		Mrs. LILEY (née Fairball)	July, 1913			
Miss M. MELLEUF	Mar., 1892	<i>Italian Work—</i>				
Miss S. M. DENISON	Nov., 1892	Miss A. M. CASE	Oct., 1890			
Miss J. DE LA CAMI	Jan., 1897	Miss G. E. PELLER (Designated).				
Miss KATE FENN	May, 1901					

IN ENGLAND. Miss G. L. ADDINSELL, Miss N. BAGSTER, Mr. SYDNEY ARTHUR (designated for Algeria).

IN IRELAND.—Miss BOLTON.